

THE AGE OF PROGRESS.

Devoted to the Development and Propagation of Truth, the Enfranchisement and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER.

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Poetry.

From the Dublin University Magazine.

What I Live For.

BY G. LINCOLN BANKS.

I live for those who love me,
Whose hearts are kind and true;
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task of God assigned me,
For the bright hopes left behind me,
And the good that I can do.

I live to learn their story,
Who've suffered for my sake;
To emulate their glory,
And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crowd history's pages,
And Time's great volume make;

I live to hold communion
With all that is divine;
To feel there is a union
Twixt Nature's heart and mine;
To profit by affliction,
To reap truths from fields of fiction,
To grow wiser from conviction,
And fulfil each grand design.

I live to hail that season
By gifted minds foretold,
When men shall live by reason
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

I live for those who love me,
For those who know me true,
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that links assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

Light on a Better Land.

Here at thy grave I stand,
But not in tears I weep;
Light on a better land
Banishes fears.

Thou art beside me now,
Whispering peace,
Telling how happy thou
Found thy release.

Thou art not buried here;
Why should I cry and weep?
All that I cherish, dear,
Heavenward hath gone.

Oh, from thy world above,
Come ye to this;
Breathing in strains of love
Unto me bliss!

"The New Dispensation."

Discourse by A. J. Davis, in the Melodrom,
Boston, August 19, 1855.

We copy from the *N. E. Spiritualist*.

The most interesting period is that strange, undefinable space existing between the death of an old dispensation, and the birth of a new. It is not only the most intensely exciting, but the most uncertain. It is calculated to impart a universal dissatisfaction, or a disposition to look forward for something better: Being now in the momentous and critical period of space, between the death of an old and the birth of a new age, the consequence is, that we are both satisfied and dissatisfied. Viewing this question from whatever point we may, we discover in it, that which will bring us the greatest consolation, or that which promises destruction, if we turn not our face in the right direction. And on the question mankind are turning to every possible degree of dissimilarity of conviction.

You will understand that a dispensation is something different from an event, or a circumstance.—Dispensation is used this afternoon to signify that out of which events or circumstances are evolved; and by through which circumstances are become individual, and make impressions on the page of human life and history. A dispensation is not a change merely which a man may experience, or which a small portion of a nation experiences, or is about to in the progressive growth or march of the principles of nature.

Every one reads history from his own standpoint. Every one believes that the changes are but so many footprints towards the establishment of his peculiar conviction. There may be no doubt in the mind of many persons that we shall come into the category of those persons. We have a conviction, also, that all changes occurring in the world to-day, and all that ever have, are looking directly toward the new dispensation which is to supersede, not only in point of time, but in point of excellence, all the dispensations which hitherto have marked the page of human history.

Dispensations should be understood not as coming from above, by an arbitrary and special legislation on the part of some supernatural and specific personage—but as the natural evolutions of the progress of mankind.

It should be understood that Moses came in the natural course of things, as any other man that has marked the page of the world—that Jesus came after him, not as a consequence of any concerted plan or pre-arrangement—I mean to say, that Moses came as naturally as vegeta-

tion, or the growth of any substances or anything in the scale of the Universe.

There are in the Universe certain latent principles which when filled with an intellectual sentimentality—which when comprehended are the pulsations of the Deific Mind—that come out, and grow up into persons, into bleedings to produce man, as well as stones, flowers, and feelings—all in the same direction, and in consequence of the same potentiality of character.

It should be understood that we are not living in a world of uncertainty. Everything exists mathematically, certainly, infinitely, unchangeably, from age to age, and from the destruction of one Universe to the creation of another out of it. Yet nothing is so unchangeable as changeability—nothing more immutable than the law of mutability. But mark you—never was there a change which left the past or ourselves worse than it found it or us. With every change comes improvement—and with improvement all the other advantages, with certain disadvantages which become the basis of a higher and better order—and so the work goes on ad infinitum, never to rest, and yet ever resting.

The two dispensations which we have had in the world—the Mosaic and Christian, have been treated as supernatural, and supposed to break up the unity of history. We desire to look through human history, and see a parallelism and unity of action. We wish to discover where the races have marched onward—where science, art, and creeds, ever have obeyed the law of universal progress. The churches have thought the doctrine that the Mosaic was the first supernatural institution, and the Christian the second, on the face of the earth—that Nature by itself is not able to impart to man a sufficient understanding of the intentions, methods and dealings of God toward his creatures—in consequence of which defect in Nature, mankind are provided with this latent and last of all dispensations, called the Christian. This breaking up of the unity of history dissipates brotherly love and unity which ought to exist between nations.

[Mr. D. here discoursed at length on the Mosaic and Christian dispensations—describing the Mosaic as a system of iron, of consolidation and force—a system of warfare and bloodshed, where the sword and the stone hurled from the hand were God-ordained instruments for salvation and reform. The God of Moses was a God of power—an Almighty. The God of Jesus was a God of love; He was love universal. The Christian age is an age of silver. It has the spirit of love and truth. The word in the Christian age is merged into implements of industry.]

The supernaturalism which is generally accepted as orthodox, and preached in all Protestant countries, is understood to be a system of salvation from social disorders of this world and from the punishment consequent upon those disorders in the next. It was thus a kind of ecclesiastical medicine, patented by antiquity, labelled orthodox, professionally administered one-seventh of the time, and recommended as a sovereign remedy for all moral and social disorders. This supernatural medicine was compounded principally of the "incarnation," of the miracles, of redemption, physical resurrection, special providence and prayer. Through these instrumentalities the Church says man is to be saved, and the world regenerated throughout. The philosophy we teach, on the contrary, begins its work of universal reform at the individual centre of life by securing to each individual a knowledge of the laws of nature—in inspiring in each individual such nobility of consciousness, and such magnitude of interest in the world, that he will live and stand daily, hourly, momentarily obedient to the well ascertained laws of his physical and moral nature. This philosophy teaches us in confidence that the manifest incarnation of God is not in Moses merely, or in Jesus, but in all human kind.—That there is no essentially low or essentially high person; but we are different only because differently put together, differently situated, and differently impressed afterwards.

By philosophic analysis of the origin of man's vice and passions, we discover that the most marked diabolical manifestations of human character are engendered in the strong intrenchments of religious and social institutions. These institutions have originated from the ignorance rather than from the depravity of our kind. These institutions have grown out of human necessities. Because there is a Catholic, a Methodist, or a Shaker institution, it is no reason why we should stand turning our face against the great moving tides of Nature, to do battle with them. They are the necessary evolutions of human progress. We should feel ourselves in harmony with all that is valuable in those institutions, that we may absorb their life—draw out their vitality; and in so far as we are faithful to these great living principles of Nature, we shall discover a certain similarity in all these institutions.

The Catholic communicates with his patron in some other world; we with some guardian angel. The Catholic goes into the presence of his priest and there confesses his soul—we go into the presence of the spiritworld, bare the bosom of our thoughts, and have them read with the utmost confidence. The Catholic is turned here and there by the most beautiful symbols; every picture and statue is a representation to him of something higher and better which lies back and beneath it. With us, when we see a picture of an angel, we see that there is something in the human soul which prophesies the existence of an angel.

Supernaturalism has ultimated itself in theological creeds. It exists in empty forms and godless ceremonies. The Christian religion would be far more beautiful than it is, could it be entirely exhumed from this coating of creeds and ceremonies. If you could see Christ as your elder brother, and not as your God, and could reverence him because he was true to his own soul—lived up to the light within him—and not as a supernatural personage, pre-ordained and sent by special legislation into this world, you would be vastly benefited from this hour. You would learn to set a high estimate on yourselves. Supernaturalism shuts out the glory and the beauty of Christianity. But here and there we find occasionally a Shaker or a Quaker, or a simple-minded, earnest scholar—an Emerson, a Parker, and now and then a Henry Ward Beecher when in his most illumined moments, or a Chapin, or some person of a higher and deeper growth—feeling the beauty of the Christian spirit, without any of the forms and ceremonies, the pomp and circumstance of the churches. Then they speak the greatest words. There is an instinct amongst editors, even, which causes them to catch these sentences, and roll them throughout the civilized world. These long-pose sermons—this doing business on a Sunday at a stipulated sum—this preaching supernaturalism by forms and ceremonies, is the cause of there being so many come-outers at the present day. This class gravitate towards the spiritual movement of the nineteenth century. They are disgusted at the churches, and many also with spiritualism. But there is a sense of something better coming—the soul of man feels it—believes, waits, looks and works on.

The Church tells you that Christianity is last—that the millennium will come—which is only Christianity perfected into practice. But a dispensation will come, which will be as much superior to Christianity as Christianity is superior to Judaism.

Moses is identical with force—Christ with love. You begin to discover now that force and love are not the only necessary elements of reform and permanent salvation. It may be a very strange doctrine to preach, that the element of love isn't powerful and absolute unto salvation. The church says, only let us have Christian love among us, and we should have a reform. But if you will understand the nature of love, you will discover that it is not of itself sufficient to salvation. Love is necessary, but it is not altogether a saving power. You will discover that love without wisdom is blind. Love is an impulse, or love gives out impulses—gives out inclinations. But wherever there are inclinations, there are disinclinations. Wherever there is love which is positive, there is love which is negative. You may love one person this moment, but you cannot love all other persons equally; therefore you cannot esteem all your neighbors as you do yourself. If you draw yourself entirely into the sphere of love, you will draw yourself into the sphere of attractions and repulsions. If you become merely universal lovers, you will discover yourselves quite incapable of carrying out harmony, and bringing peace on earth. If you are only lovers—only a Moses and a Christ—then you are not reformers; because the doctrine of force restrains, but does not reform; and the doctrine of love gives you impulses and repulses—gives you inclinations and aversions, and it is impossible for you to control this by your will. No man or woman can love according to will. I say then that a system of mere love is incapable of producing harmony among men. Love is necessary—it is the very basis of all that is in us—it is the life and essence of our being; but it is not therefore the sufficient saviour of our being. I must wait for another principle. This other principle I would call wisdom. This will put us into harmony with the divine life-currents of the universe; and when we are in harmony with these, we glide along in the exercise of our manhood, as the flower would ride on the ocean's bosom.

Christ teaches the doctrine of love to our neighbors; but he does not tell how we are to love our neighbors. It is impossible for me to love my neighbor as myself—impossible for us to do to others as we would have them do to us under existing institutions; because the system of to-day is a system of acquisition by taking advantage of our neighbors' misfortunes. The physician lives on the misfortunes

and diseases of his fellows—the lawyer on the spirit of litigation among men—the clergyman on the prevalence of ignorance in reference to those laws, a knowledge of which would make his preaching entirely useless. So the ignorance of men for the lawyers, and the diseases of men for the physicians, make it impossible that they should love their neighbors as themselves. They can pray that we should have peace on earth; but a case in law to-morrow is necessary. They can pray for the universal spread of health; but a disease to-morrow is necessary. The clergyman can pray for all that is high, wise and good; but he feels that too much wisdom makes his profession useless. I say it is impossible for any of these men to be entirely Christian. We must not censure men and women because they are not what we wish them to be. The wonder is, that they are as good, under the circumstances, as we find them. The churches profess to be armed and provided with the true instruments of reform—to have the presence of the God-head and God-body; but what an exceeding small moral business they have transacted for the last two thousand years! The whole church association has manufactured only some fifty million Protestant saints; and these fifty million are far from being reformed, because they are incessantly warring with each other. These church members and supporters of religion, make no better merchants, no better and no kinder overseers for journeymen and apprentices—and not so good off-times as the so-called unregenerated. This is so because the church system of reform is unnatural. The converted soul is often obliged to inform you by its own tongue that it has been born again; not a single act could indicate it. The person is the same as before, only he has a little more fear of the society of which he has become a member.

While three and a half millions of slaves are groaning under an oppression which they cannot express—while there have been something like six hundred thousand men destroyed, and orphans bereaved, by the late wars—some church-members are disputing perhaps about the physical shape of the animal which conversed with Eve! While sufferings and distresses innumerable are taking place in the world, the church-organs dispute mainly about this and that doctrine—determining upon tests of fellowship, upon orthodox passports to God's favor, and the best road to travel to reach it—are discussing about bonds of union, or the credentials of holiness, on the bishop and prayer-book, on some unessential word in the original, which original cannot be found, or on the quantity of water to be used in baptism, whether a shower bath, or a plunge, contending for rites and valueless distinctions, for salaries and emoluments.

The Harmonical Philosophy appears in the world as the bridegroom of Love—a dispensation of wisdom. It is the free, the firm, and progressive advocate of the rights of man. It is the defender of all that is lovely and beautiful, all that is merciful and just, all that is fraternal and free—because it is a revelation of the nature of man and of the universe which he inhabits. The Mosaic and Christian dispensations can never be brought into harmonious relations until we have a Harmonical or Wisdom dispensation by which to do it.

The age of Moses lies at the basis of modern legislation and government. I know not a single system of politics, of government or of religion, but has a great force-pump extending down into the Mosaic system, and drawing its schemes and policies directly from the doctrine of force. This force-pump extends through the Christian dispensation, comes through all the ages into the reservoir of the present day. We are told by the churches that our religion, our government and liberty, our sciences, arts, refinement, and our philosophies are owing to the extension of the Christian religion; while at the same time all these are deriving most of their examples from the age of force, not from the age of Jesus. The silver age, which is the Jesus age, unlike the age of force, has scarcely had, in consequence, any substantial footing on the earth. Nevertheless, Christianity has flowed like liquid sunlight over the iron structures of sectarianism, and has modified these structures to some extent.

The question of a new dispensation in distinction from the old state, makes it necessary that the true character of man should now be brought out, that he should no longer be lost in the mazes of institutions. We have Roman Catholicism on one side, and the Harmonical Philosophy on the other. Between Catholicism, then, and the Harmonical dispensation are intermediate stages—Greek, Turkish and Protestant systems of religion. I will say these religions are the standards of the bridge upon which the people are to pass from the old to the new. The going over this bridge is the work of the present day. Mankind in America are passing over the Protestant system into the new—into a free, nationalistic, independent state of thought, worship and principle. Of course there will be a vast struggle within

Protestantism itself, and a large portion of Protestantism will subside into Catholicity for a while; and a small portion will gravitate forward to a new and better dispensation. Protestantism is neither liberty nor tyranny, but partakes of both. Romanism is absolute tyranny—Harmonism is absolute liberty. All Protestants, in the few coming years before us, will be obliged to do one of two things—gravitate either to more tyranny than they now believe in, or to more liberty than they now believe in. It seems to me that the reaction of these is certain. We may consider that the spiritualism of the day, which is so unlike the spiritualism of the past, in many respects, is a notification of this incoming dispensation. 'T is no dream,—but as certain as the dawning of the sun to-morrow. The dispensation of Wisdom is to come, to supersede the age of Love and of Force behind it. Force nor love does not reform—it only attracts and repels. Wisdom is necessary to bring both into harmonious relations.

America is to pass through innumerable troubles before it represents anything like a state which we would call a model state. America is soon to be the great beacon light of all nations. It is this already in some respects, but I see before us more struggles, more severe trials, than those which characterized the former Revolution.

The Romish church will be the last church to die. Protestantism, as an ism, will go down into history—and Romanism will take its place. Roman Catholicity and Harmonical Philosophy will stand in the field. One representative of monarchy, the other of democracy; one of force, the other of wisdom and love—one a lion, the other a lamb.

When the battle shall have been fully fought; when these men of force shall all cease to exist; when all these wars, and murder, shall give place to peace and love, then shall the doctrine of spiritual communication be fully realized between man on earth, and man in the other spheres, as now we converse face to face. Then I behold humanity elevated and sanctified; but a small portion, however, at first. There is always a head, a hand, and a foot or feet, to the body of humanity. I see a portion of humanity, as its head, in the clouds; and a lower portion, its feet, in quagmires and all low places of the earth. One portion of mankind communicates with angels—another portion with dark and dreary earth, knowing nothing of these higher communications, except as the hand gets life from the brain by the circulation of the fluids of life.

In the day which is to come, you will behold a ladder let down from the immortal spheres, on which you will see our friends ascending and descending. You will wonder no more, but communicate in all the freedom and cheerfulness of loving men and women. You will behold Wisdom let into harmonious relations with Love and Force.

In that great day of universal unity which is to be—when a portion of the United States are wedded to the Canadas, when the civilization of the east shall have gone westward, when many of the Northern nations of Europe shall cease to exist,—then, in that day of universal unity, the earth itself shall be wedded to the heavens, humanity shall experience a oneness with all that is high and beautiful, and this will be the same as being one with God.

Remarkable Occurrence.

A circumstance of a somewhat extraordinary character occurred a short time since in one of the flourishing towns of the midland counties.—A clergyman died, and his wife and daughter, on the third day after his decease, recollecting that no likeness remained, it was agreed, ere the grave closed over him, that the body should be unshrouded and a portrait taken. A young lady of some professional celebrity was engaged for the task. She, with the assistance of the attendant, took off the shroud and placed the body in the requisite posture, but, other duties requiring the artist's attention, the sketch was deferred till noon. About 12 o'clock, at the foot of the bed, the lady commenced and went through an hour's work on this image of death. At this stage of the proceedings, by some unaccountable motion, the head of the death-like figure fell on the side. Nothing daunted, the artist carefully took the head to replace it, when, lo! the eyes opened, and staring her full in the face, "the death" inquired, "Who are you?" The young "professional," without trepidation, took the handgrip from the head and rubbed his neck. He immediately saw the shroud, and laughed immediately. The artist quietly called the family; their joy may be imagined, but can not be described. That evening he who had lain three days in his shroud, bemoaned by mother and sisters with agonized tears, gladdened their hearts by taking his accustomed place at the tea-table and at this moment is making an excursion in North Wales.—*Bedford (England) Times*.

The game of fashionable life is to play hearts against diamonds.

The Earth that we walk On

It may surprise some readers to learn that all the earths—clay, flint, chalk, &c., are nothing more than the rust of metals; that at one time during the age of this world, they were all shining, brilliant metals—Geologists speak of the earth as being hundreds of thousands of years old. All their philosophy is based upon mechanical science; the formation of strata, the upheaving of mountains, the burying of forests, have been attributed to some "great convulsion"—that is, to some shaking together of the earth's crust. Whether this great age of the world be true or not, it is very certain that before any of these events could have taken place; the formation of each of the earths must have been the work of ages; otherwise the metals of which their base consists, could not have been so completely rusted as to assume an earthly texture. To understand this, we must leave the mechanical, that is, the geological theory, and enter upon the primary or chemical theory. It cannot be disputed that the first changes of the earth's surface were of purely a chemical nature. Combinations took place then as now; the metallic bases, by mere contact with the atmosphere or water, passed into oxides, as the chemist calls them, or earths, as he expresses in daily conversation. Chemists thus recognize something like forty different kinds of these oxides or earthy bodies, some being very scarce, and others plentiful. By the merest touch of air some of the metallic bases of these earths instantly pass into the rusty or earthy state; some by contact with water are so energetic that they burst into flames.

By this process of reasoning, we come to the conclusion that the world is one mass or globe of mixed metals, of which the mere crust has become rusted, or of earthly form; the outer rind, as it were, preventing any rapid combination taking place with the metallic surface, five or six miles below the face of the dry land. Eruptions from volcanoes are probably produced by the sea getting down to the metallic surface, through some fissure in the earth's crust; decomposition of the water then takes place—fire, flame and steam causing an eruption. It would be an instructive lesson to man to quarry into the earth's crust to the depth of ten or twelve miles.—*Scientific American*.

Homes.—We always look upon our houses as mere temporary lodgings. We are always hoping to get larger and finer ones, or are forced, in some way or other, to live where we do not choose, and in continual expectation of changing our place of abode. In the present state of society, this is in a great measure unavoidable; but let us remember it is an evil, and that so far as it is avoidable it becomes our duty to check the impulse. It is surely a subject for serious thought, whether it might not be better for many of us, if in attaining a certain position in life, we determined, with God's permission, to choose a house in which to live and die—a home not to be increased by adding stone to stone and field to field, but which, being enough for our wishes at that period, we should resolve to be satisfied with forever. Consider this; and also, whether we ought not to be more in the habit of seeking honor from our descendants than our ancestors; thinking it better to be nobly remembered than nobly born; and striving so to live, that our sons, and our sons' sons, for ages to come, might still lead their children reverently to the doors out of which we had been carried to the grave, saying, "Look, this was his house; this was his chamber."—*Ruskin*.

Man.—Within the range of human ken, there is nothing that God has done so grandly as Man. It was his last and best work. The heavens and the earth, the waters and the mountains, the firmament and armies of clouds, are insignificant matters in comparison with the meaneast Hottentot that ever stupidly gazed upon them. All the force of God's heavenly army, the bright procession of glittering stars, wheeling in space, and moving in silence along their appointed ways, upon paths which none can see, but from which through ages they never wander nor stumble therein; the pomp of this stellar host, bannered with light, is transcendent. But every globe is but a huge deadness. They neither think, nor choose, nor joy, nor sorrow; purposeless, passionless, they swing through the circuits struck by the hand of God, for the same reason that the shuttle darts, or the ball from the unconscionable bat, or the shuttlecock between two battledores.—But within the meaneast man, there lives a nature on which all eternity may work, without fully developing it.—The intellect, the soul, the affection—they are something of God.—All the universe is but a cradle; and these elements in their lowest state, in their rudest life, are yet in value beyond the fabrics of the earth.—*Henry Ward Beecher*.

The tree is known by its fruits! The only exception to this is the dogwood, which is known by its bark.

STEPHEN ALBRO, Editor.

BUFFALO, SEPTEMBER 8, 1855.

POLITICAL.

What does Mr. Pierce think of it?

President Pierce, as a matter of course, watches the sentiments of the people, as they are expressed in primary meetings and conventions of political parties, and as they are made known by the results of elections. He sees that his course is emphatically condemned by all primary assemblies of the people, in which the employees of the government have not the control; and he sees that, where they have the control, they dare go no farther than to suppress the condemnatory sentiment which springs spontaneously to the lips of every honest man in the sixteen free States. He sees that his office holders, who are his only friends, dare not allow his course to be endorsed by approbatory resolutions, where they have the power to do so. It is, therefore, plain to him that no party, in any one of the free States, could elect a state ticket, sent forth to the people with a set of resolutions lauding his administration. What does he think of this circumstance? Or does he not think? Can it be possible that he feels complacently, in the presidential chair of the United States, under such circumstances? It is said of him that he keeps himself from thinking, by frequent potations of Lethæan waters. We could not wonder if this were true, even if he had been an abstemious man up to the time of his apostasy to the North, to human freedom and to moral honesty. The disgrace which he has brought upon himself, would be enough to make a sensitive man a felloe-dee, by shorter process than slow poison.

We have, up the present time, held faith in the permanency of our political system. We have thought that the prevalence of general education among the American people; the increasing light of intellectual refinement; the steady march of moral reform; and the seeming superiority of our whole social system, over all others known to civilized man, would secure this last asylum of human liberty against the fate that has befallen all other nations that have attempted to establish and maintain popular governments and liberal institutions. But we grieve to see that, although the fair side of human progress, in this country, looks well and promises much, corruption, welling up, as it seems, from an ever augmenting fountain, continually finds new channels of ingress and new points of attack; so that nothing short of a great revolution—bloody or otherwise—will eradicate the ulcers whose rankling fibrils have reached the vitals of our social system.

A revolution has been set on foot, and is progressing with steady and certain strides, which will ultimately redeem the country from the reign of ignorance, error and oppression, and will save the effusion of blood, if corruption do not move with too great celerity, and set blood to flowing before the peaceful revolutionizer can accomplish its mission. We allude, of course, to the great movement made by those friendly millions who have stepped across the line, into the next state of existence, in advance of us, and who, in love for us and in commiseration of our condition of ignorance, error and sin, have undertaken our moral, intellectual and spiritual redemption. Every heart and every soul must ultimately be reached by these messengers of God's love and mercy; but as they work by natural means, and not by any violation of nature's laws, the steam speed at which the engines of human corruption move, may prove too swift for them, and the country may be, for a time, the scene of blood, carnage and anarchy. Indeed, we cannot now see any way of escape from this result.

Never, till now, have we had a Chief Magistrate of the nation, who did not seem to desire, and really labor for, the perpetuation of our present political organization, and the institutions provided by the sainted patriots of the revolution. We now have one who seems determined to build up one section of the Union by flagrant outrages committed against the other section, to which he has prostituted, and continues to prostitute, the influence of his official station and the powers with which it clothes him. This course of a corrupt, heartless and soulless Chief Magistrate, must necessarily so inflame the minds of the injured party, that measures of redress, if not of retaliation, will be resorted to, and blood must soon flow. Once the ball of revolution is set in motion, it cannot be stopped till the primary cause of sectional strife is removed. This primary cause is the existence of human slavery in one section of the country, and a determination, on the part of the slave-holders of that section, to carry it into free territory and propagate it without limit. This, instead of progression, would be retrogression, which is unsuited to this age of the world and to the forward-marching genius of this country; for, although existing circumstances have given the helm of state and the conduct of political affairs to corruption, for the time being, there is a redeeming principle latent in the breasts of a majority of the American people, which is becoming active, and which, when fully aroused, must be irresistible. The course pursued by the Chief Magistrate of the nation, which has been instigated by those who procured his unfortunate elevation to the position he holds, and who hold him for their own use and wield him as they list, is arousing the sleeping lion in the breasts of the people of the free states; and a storm is fast gathering which must soon burst; and dreadfully will it mar the fair face of nature where it falls.

It is true that this pending fate of the nation might be averted. If the people of the free states could turn their gaze from the allurements of gain, and from the fancied honor of second, third, fourth and fifth rate posts of political preferment, and look the danger in the face like men and patriots, they might send true men to congress, whose ability and integrity would be a shield against future treachery and fraud, and reinstate them in the rights of which they have been plundered. But they are going headlessly on with their "democrats" their "whigs," their "hard shells," their "soft shells," their "woolies," their "silver grays," their "fusions" and their "principles" with their eyes fast closed against all important causes and consequences. From these circumstances there is little to hope for the peaceful vindication of their invaded rights; and the future of the country is overhung with a cloud, through which the eye of patriotism can see nothing but bloody conflict.

Let it come, if it must. And we do not know but it is for the best; for it may be that nothing short can wipe out that great black spot upon the escutcheon of the nation which is at once its plague and its shame. Let the bolt fall, if it must; and the cause of quarrel will be in the way of adjustment. But let no one believe, for a moment, that the people of this country can be permanently organized into two separate nations. A dissolution of the Union may be the immediate result of the revolution which is imminent; but, ultimately, one of the sections must be overpowered and swallowed up by the other. Which will be the victor and which the victim, we shall not predict; but we will predict that the finality or perpetuation of human slavery, will depend on that question. Let the crisis come—if it must—the sooner the better.

Conference of the Harmonic Association.

On Sabbath last, we had Rev. URIAH CLARK to lecture to us, afternoon and evening. Mr. C.'s lectures were truly able and eloquent, and gave general satisfaction. It may not be improper, however, to mention, that some did not clearly understand his position in regard to the resurrection of the physical body of Jesus. He was perfectly clear and explicit, to our understanding, that flesh and blood and bones, when once thrown off by the spirit, return as dust to dust and ashes to ashes, never to be reanimated, excepting as the particles of which they are constituted, enter, atom by atom, into other organizations, vegetable and animal. This we understood to be his position. There was one admission which he made, that seemed to favor the idea that the crucified body of Jesus might have been reanimated, and that he might have presented it to his disciples, shown it to five hundred, and taken it with him to heaven. This admission was, that his body might have become so extremely spiritualized that it was very little trouble to transmute the whole animal nature, and convert the physical body into a spiritual body.

Although we should not have regarded Mr. C. as a heretic to the spiritual faith, if he had put this forth as his matured sentiment, we should have considered it a philosophical absurdity, and so treated it. But as he merely suggested it as a possibility, it would be like fighting shadows to wage logical war upon it. This is all that we have heard suggested as unphilosophical, in Mr. C.'s two discourses; and as spiritualists have no creeds, but allow each other all freedom of sentiment, on minor matters, we can compare those sentiments and show to each other what we think harmonizes and what we think clashes with rational philosophy, without fear of exciting a spirit of antagonism.

The afternoon lecture was attended by a very full audience; but, in the evening, the hall was filled to its utmost capacity. The lecture was highly interesting, and was listened to with great attention by all present, till it became known to those in the end of the hall occupied by the speaker, that the spirits were responding to the sentiments uttered, giving three raps as an affirmative, one for a negative, and two for doubt. This would have diverted the attention of all who heard it, from the speaker, had it not been for the circumstance that each one desired to understand what the unseen intelligence approved and what it disapproved. As it became known that the spirits were responding, the raps became more audible, till they were heard distinctly all over the hall.

Although the negative response was often given, it was not often that the responding spirit expressed disapproval of the sentiment uttered. The most of them were given in confirmation of a negative expression by the speaker. For instance, if he said: "God does not punish his children for their transgressions," the response would be a single rap—no. And if he followed this declaration with its counterpart: "It is their transgression that punishes them," the response would be three raps—yes. If he made a point which they could not wholly approve or condemn, they did not let it pass unnoticed, but gave two raps, signifying that neither no nor yes would define their position on it. Thus the responses were kept up till the close of the discourse. Although we sat near the place from which the sounds appeared to proceed, it was some time before we understood whence they came. At length we discovered a lady sitting close by, in whose countenance there was an expression of unusual seriousness. Perceiving that this lady was Mrs. GAY, who is a rapping medium, the mystery was explained.

Let the reader bear in mind that Rev. URIAH CLARK will lecture for us again, on Sunday, afternoon and evening.

To the Editor of the "Age of Progress."

SIR: Your last essay is at hand, and I regret that you still offer me controversy, instead of proof, and then leave me without a single glimpse of light upon the sole subject of my inquiries.

In this matter I have been all the while a simple inquirer after truth, and that upon one single subject, and I only regret that I have found none, in the direction in which I have been taught by you to seek it. In the hope to find it, as I was constantly told it existed, I made inquiries of those who had assured the world that they knew, in the case, what I frankly avowed I did not know, and what I therefore asked of them; and it now turns out that they really do not know anything pertinent to the case—that they, in short, are just as ignorant, in the matter, as I am.

You assumed that you knew the phenomena which you call spiritual to be produced by the spirits of dead people; and I asked for proof of the knowledge of this assumed fact. In reply you give me some *theorizings*, and then add these words:

"These furnish testimony as clear and conclusive as the nature of the case admits of."

Very well; then you have done all you can to sustain your dogma, and having failed, there is an end; and this leaves your whole scheme of spiritualism just what I stated it, in my belief, to be, namely, "a strange admixture of unexplained, but actual phenomena, and an interminable up-piling of theories thereon."

So we see, then, that the whole error, in this business, has been in your putting forth to the world a mere inference of yours, and urging that upon the senses of men as an *ascertained truth*. There has been no lack of just mistakes, through all the known history of man; but hereafter, if you repeat the process, we shall better understand the value of your claim, and hence shall not again be led astray by your misapplication of language.

INQUIRER.

Meeting of Progressive Friends.

We spent Sunday, the 26th ult., at a meeting of the Progressive Friends, held in a temple not made with hands, whose masonry was the solid earth; whose pillars were sylvan giants, robed in green; and whose dome was the azure canopy in which night displays her sparkling jewel. It was a grove of sugar-maple trees, nearly all of large growth, on the premises of PATTERSON KEEL, Esq., in North Collins, in this county. The site is a beautiful eminence, which commands an extensive view of rural loveliness, such as no one can look upon without sensibly feeling its harmonizing influence.

The number assembled, according to an estimate which we should judge to be rather under than over the truth, was about one thousand. There were several discourses delivered, during the day, which were listened to with the attention which sound reasoning and respectable talent will always command. The principal speaker of that day was THOMAS M'CLINTOCK, of Waterloo, Seneca county, in this State. He is a disserter from the non-progressive, drab-colored followers of GEORGE FOX. His mind has too much volume, compass and progressive force, to be confined within the narrow limits of Quakerdom, and it necessarily burst assunder the bonds that confined it, and embraced all nature as its field of action. His discourses were able and highly interesting. Could he consent to let his capable mind embrace the study of elocution, as a part of its exercises, he would soon drop that sing-song tone which early acquired habit has imposed upon him, and become a fascinating, as well as an instructive, speaker. He is a genuine spiritualist, whether he knows it or not.

There was a gentleman from Pennsylvania who spoke rationally and acceptably, but whose name we have forgotten. He too, is a dissenter from the original sect of Quakers; and he, too, has the sing-song preach, above alluded to. Besides these, there was an educated Indian, who was called on to speak, and who responded very amusingly. He sent his arrows of native satire, with unerring aim, and bow-string force, among the hosts of the creed mongers, and claimed for the red-skinned sons of the forest, the only rational theism, till the advent of the Progressionists, whose platform he considered broad enough for *native Americans* to stand on. His name we have forgotten, as well as his place of residence.

We deplore the idea of repaying generosity with flattery; but candor and justice compel us to say, that the people resident in the surrounding neighborhood, manifested a spirit of unselfish liberality, which proves that they feel and practise the principles which they profess. Their hospitality was not only bountiful, free and general, but irresistibly pressing. We were very agreeably entertained by our worthy friend, ZALMAN PARKER, who sent a carriage for us to the railroad depot. The same was done by all who were known to require such accommodation. On the whole, it was good to be there; for toleration was there; for charity was there; for harmony was there; for brotherly love was there; for hosts of benighted, sympathizing and truth-inspiring spirits were there.

We much regret that, for want of room in our last week's issue, the above notice was omitted.

If some men could come out of their graves and read the inscriptions on their tombstones, they would think they had got into the wrong grave.

A virtuous woman is a crown to her husband; but she that maketh ashamed is rottenness in his bones.

Lecture by a Speaking Spirit.

On Sabbath last, a proposition was made to the spirit of ADIN BALLOU, jun., who usually controls and speaks through Miss CORA SCOTT, to give a lecture through her, in our hall. He threw her into the magnetic state, and spoke through her, consenting to give us a lecture on Wednesday evening. The appointment was announced at the evening conference; and when Wednesday evening arrived, the hall was filled to its utmost capacity, and many went away, not being able to get in.

The appointed time having arrived, the exercises of the evening were commenced by singing. This done, the medium, who had been entranced during the singing, came forward and took the stand, with her eyes fast closed; and the spirit immediately commenced a lecture which occupied not less, we judge, than three-fourths of an hour. It was evidently designed to be a lecture of great ability and beauty; but the conditions were such that the lecturer could not, generally, get his ideas through the medium unmarred. He did succeed in making his philosophy intelligible, and in getting out many beautiful passages; but there were spots in it which were somewhat disjointed and obfuscated. The spirit handled the medium's organs beautifully; but it was evident that her brain was not perfectly under his control. There was, however, in this lecture, sufficient evidence that she will be a speaking medium of the first order, when she becomes properly developed. Almost all instruments work more smoothly, easily and perfectly, after having been much used. This is peculiarly the case with human instruments, like Miss SCOTT, in the hands of lecturing spirits.

The Planetary Family.

Those who delight in contemplating those bright and beautiful luminaries which continually roll around their great common centre,—the parent orb—noiselessly and harmoniously passing and repassing each other, in their respective annual tracks, can now, any clear night, see six of them between sunset and sunrise.

Venus can be seen from sunset till a quarter past 7 o'clock, which is about three quarters of an hour.

Jupiter is now the most conspicuous of all the starry hosts. He rises a little before the sun, and shines on nearly the whole night.

Saturn, with his wonderful appendages, rises about half past eleven o'clock, P. M., and sets about noon.

Mars rises a little before two o'clock in the morning. He is distinguishable by his fiery countenance.

Herschell rises, far in the North-East, some minutes after midnight. Few persons have visions powerful enough to see this planet with the naked-eye, even when the atmosphere is perfectly clear. He may be easily found, however, with a good glass.

These make but five. There is yet another which is nearer than any of the others, and may be seen with a bright eye, all night and all day, if you choose to keep awake so long. The motion of this one causes all the others to rise and set. What is its name?

HOW VIRTUE IS VIOLATED.—A writer in the Boston Post takes offence at the somewhat common abuse of the word virtue, and fears it will be wholly banished from polite discourse. He gives a very good illustration of the evils complained of. Suppose the character of a woman is under discourse in court or elsewhere. You say she is selfish, cruel, and a bad mother? Yes, but she is virtuous. You admit her a temptress to her husband, and the terror of her household? Yes, but she is the most virtuous of women. A slander and a liar? Yes, but of unimpeachable virtue. A drunkard and a thief? Yes, but virtuous—rigidly, unimpeachably virtuous. *Mr. Hercules!* Here now is a woman with all the vices in the calendar save one, yet a paragon of virtue! Surely, if words could talk (on their own account) the noblest of them all might exclaim:

"To what base uses do we come at last!"

FORBEARANCE.—Every thing hath two handles; the one soft and manageable, the other such as will not endure to be touched. If then your brother do you an injury, do not take it by the hot and hard handle, by representing to yourself all the aggravating circumstances of the fact; look rather on the soft side, and extend it as much as possible, by considering the nearness of the relation, and the long friendship and familiarity between you—obligations to kindness which a single provocation ought not to dissolve. And thus you will take the accident by its manageable handle.—*Epictetus.*

BENEVOLENCE.—Benevolence is a duty. He who frequently practices it, and sees his benevolent intentions realized, at length comes really to love him to whom he has done good.—When, therefore, it is said, "Thou shalt love thy neighbor as thyself," it is not meant, thou shalt love him first, and do him good in consequence of that love, but thou shalt do good to thy neighbor, and this thy Benevolence will engender in thee that Love to Mankind which is the fulness and consummation of the Inclination to do good.—*Kent.*

What folly to attempt to tie back the spirit of man to the old worn-out theories of bygone ages! Truths that then were good, and pure as now, and will forever be; yet all were not then discovered that now are known; and surely until time is no more, man can never discover all the truths of God.—*Healing of the Nations.*

As a jewel of gold on a swine's snout, so is a fair woman who is without discretion.

Foolish the Crisis.

Spiritual Flowers.

In every human heart there grows
A sister pair of faded flowers.
Truth is the Lily—Love the rose,
Transplanted from celestial bowers.

'Tis watchful Duty's gentle care
To keep them ever in her sight.
To feed them on the beams of air,
And shield them from the dews of night.

And when they've lived the little sphere
To earthly joys and sorrow given,
Commissioned angels will appear
And bear the exiles back to heaven.

The Sacred Circle.

The number for September, of this highly interesting periodical, is before us. As a taste of its qualities, we copy the following beautiful communication, received through Mrs. SWERT, purporting to come from the spirit of VOLTAIRE:

I stand upon the summit of a lofty mountain; I am enveloped in a cloudy atmosphere; none are near me, and I stand alone, in silence and solitude; a sense of the infinite power and majesty of God pervades my entire being, and a fervent desire goes out from my spirit to the spirit whose unutterable, breathings are all around me! I ask for wisdom from on high; I ask that the power of Infinity which I am made to feel may not overwhelm me, but that I may, as an humble and loving little child, receive that which my spirit is able to grasp, and lo! before the prayer had left my heart it was answered by a beauteous light presented to my view. I saw approaching me four spirits; they all came from different directions, and some were exceedingly bright. The light radiating from them dazzled my vision as they approached closer to me. The others were not of so fair an appearance; but they wore a pleasant expression, which seemed to say peace be unto thee, child of earth; we come to teach thee a lesson; because thou hast desired wisdom, thy prayer shall be answered.

They stood before me so that I might behold them all together, and I observed that each one was clad differently from the others. The entire being bore that distinction which would mark a different nation, yet physically they were the same, because they were kindred in kind if not in spirit. One of them now addressed me, saying—

Child of earth, we come to thee, each from a different state or sphere—each one representing by our appearance the degree of development to which we have attained in our spirit progress. Gaze upon us closely, and thou wilt see a marked difference in each one. Behold, the first who comes near thee is a dweller near the sphere in which thou art still a dweller. Thou wilt perceive that there is much of earth's surroundings still about him. His sympathies with earth are strong. His desires tend yet as much toward earth as upward as heavenward. His vesture, the limitation of thought and feeling, are yet upon or assimilating much with the earth plane. There is a strong and ardent longing to mingle again in the scenes which he left. The time hath been so short since his removal that he doth not yet sufficiently realize his new position, but thinks he would be happier if his earthly joy, his cares and friends, were with him; because where the treasure is, there will the heart be also.

And now look upon the next. You observe a more hopeful expression of countenance, a lighter raiment, less inclination to look downward, and more wish to soar up. This spirit is more thoroughly weaned from earth. He hath cast the trammels of him. He hath left the plane or state which kept him near earth so long, and he is rising above those who have lingered by the wayside, plucking only fading flowers. His ear hath become accustomed to the sound of spirit voices. His eye lights up as it looks upon spirit-forms and he feels that he has cast off earth's mantle for ever and ever. Thus his spirit is new-born and buoyant, and he listens attentively to all teachings which are presented to him. He hath not lost his love or affection for his earthly friends; but it is purified, and now, when he approaches them, he goes upon errands of duty rather than sympathy, because he feels that he has done with things inherent to the flesh, and now he liveth to become wise in the spirit. He is now seeking what he may do, and how wisely he may do it. He now feels the meager supply of knowledge which once satisfied him, inadequate to last his hungry soul for the space of but one day in his spirit life, so pleasantly and profitably do the hours now glide by, with no drawback to his happiness, save his regret that he did not live on earth to know himself and what his capabilities were, or wherein that which would have made his earth-life but as a laborious dream in comparison to the real enjoyment which his spirit now revels in with so keen a zest. He is but a child yet. He is pleased and happy, because he hath entered the state where he feels that he is striving by his studies to prepare himself, and become assimilated to his eternal home. No earthly regrets or longings take away from his spirit's peace, for he hath ceased to remember his earth-life, save when the spirit is brought into communion with a kindred affinity and the sympathetic chord still reaches him and vibrates to the loving voice. It gladdens me to look at his face, for it is hopeful; and when hope and faith go hand in hand, I know that he will soon become brighter, higher, vicer and purer.

And now behold the next spirit. He is one who is not often drawn earthward. His pathway lies among the sparkling worlds which dot the brow of heaven. Look at the comeliness of his face, at the brightness of his eye, at the sweetness of his smile, and hark to the music tones of his voice! And yet he once trod upon the same dim sphere, and breathed the same air-given breath which you do now. But

long since he hath risen above it. His garments float round him light and zephyr-like—ethereal as the atmosphere in which he lives.

He is one of those who have labored upon earth and labored in heaven. His works, they followed him, because they were prompted by love; and verily they did return to the source from whence they sprang, and lighted up his pathway, making strange places seem familiar by their pleasant fancies. His spirit soon becomes fitted to mingle with the wise and the good who had passed to their homes long before him. And he labored earnestly and manfully, because great thoughts had found a birth-place in his soul; and still the prayer of his heart was, more food—more! O Father, I hunger still! And the chalice was often held to his lips, and he drank deep draughts. He bore great burdens; he agonized in spirit that he might benefit humanity, and spirits came and held counsel with him that he might teach them to walk in the way of wisdom. With all he was ever gentle, ever meek and lowly. As he cast off earth's grossness and put on the habiliments of light, he became angel-like, because his spirit's purity shone upon all who surrounded him. Earth seemed to him but a dot in the firmament of glory, because his eyes have beheld unending immensity, and his ears have heard seraph voices, whose tones penetrate not to earth. They cannot be heard below; the spirit must ascend, yes, purified, to hear the music which only toucheth hearts attuned to hear its melody. And lo! he standeth before thee, majestic and calm, in his developed beauty. And what doest thou think can be the employment fitted for such as he? 'Til tell thee what it is. He is a teacher, set before many spirits who are striving to become wise. He is doing the will of his Father, because he hath labored and hath striven.—Through trials and sufferings he hath become fitted to teach those beneath him great and soul-saving truths. He is a guide. He is a loving and kind counsellor to those who are far beneath him. His power doth reach far, his vision doth sink deep; and the influence which emanates from him strengthens and gives aid and hope to those who are struggling to do that which will enable them to mount up higher, and look abroad upon the land which their eyes have not yet been permitted to look upon. And behold! he visiteth places unknown to the sons of earth, and he telleth them of deep mysteries which their spirit could not penetrate. He is a messenger of joy, because he goeth from place to place with glad tidings; and words of joyful import resound throughout the vast expanse, to hail his arrival from celestial lands—for the human heart is ever the same throughout eternity, in all its joys, its love, its hope and inner yearnings for something more to be revealed. He has passed from earth many, many ages ago. And thy prayer was earnest—thy yearning deep; and the living thought bounded far up, and reached him in his rapid career, and he paused and bowed his head; and obedient to the will of his Father, he sped downward! Look upon brightness, child of earth, and say, canst thou fathom the wisdom from a spark undeveloped, ignorant and dark, can unfold through circling ages, from one state of imperfection to another each changing and losing the crudity which first enveloped it, and budding out as a fair unfolding flower, until, from one change to another, it becometh a thing of beauty—a gem of purity—a ray of light—a godlike thing—a speaking intelligence, whose voice, from the feeble wrailings of the infant, hath become strong and pure, until it answereth from the depth of eternal mind to the voice of God himself—of the Mind which created it! Verily we may become kings and priests unto God; because we are his children—because we love him, and he maketh us like unto himself.

A deep sleep fell upon my spirit. The one who had addressed me laid his hand upon my head gently, and said, Child of earth, profit by the lesson given thee. Live! for life is eternal and thou canst never die! Thou wilt change, but the whole created universe is ever changing, and developing new and freshly-budding beauties. Work, for nature works. Give thanks to thy Father God, for all he hath created praiseth him. Trust in him, for he who gave thee being is able to sustain thee. As pure as thou art, thou art a part of him. Look up! by so doing thou shalt reach the great and loving heart from which thou didst emanate, and there shalt thou find the rest and the peace which lasts for ever and ever!

My task is done. Profit thou by the lesson.

MERCURY EXTRACTED BY ELECTRICITY.—Some months ago we noticed a discovery which, we believe, was said to have been made in Havana, whereby mercury could be extracted from the human body by means of a galvanic battery. The *Columbus (Ohio) Journal* mentions a case which it has witnessed, of a patient undergoing this extracting process. The mode of operating is thus described:—

He had been seated upon a metallic stool in an insulated zinc bath, well coated with paint, and his feet immersed in acidulated water. The galvanic battery was then applied, the positive pole held in the hands of the patient, the negative pole being in the bath. It is claimed that the power of the electricity upon the system is such as to eradicate every metallic substance, and by means of the wire, it is deposited in the bottom of the tub. It requires some twenty-four hours for the globules to collect themselves, so as to be perceptible to the naked eye, when they may be seen by thousands clinging to the sides and bottom of the bath.

We were informed by the doctors that three drachms of quillsilver had already been taken from the patient, who together with his friends and relatives present, confirmed the statement.—*Selected.*

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What is Evidence?

Our kadiographers say that the *fact* significance of the word "evidence" is: "Any matter of fact, the effect, tendency, or design of which, when presented to the mind, is to produce a persuasion, affirmation, or disaffirmation, of the existence of some other fact." In its general acceptance, they define it: Clearness; certainty; testimony; proof. In brief, evidence is that thing, fact or circumstance which convinces rational mind of the existence or non-existence of any fact or truth which may be made a subject of investigation.

There is now one alleged fact, of the greatest possible importance to the human family, under consideration, and in course of investigation, by all the nations of Christendom. This is termed Spiritual Intercourse with Mortals. It is averred by thousands, hundreds of thousands and even millions of sane minds, that there has been discovered, by the spirits of those who have gone to the next state of existence, in advance of us, means whereby they can manifest their presence to the senses of their incarnate friends, hold conversation with them, and convince them beyond all doubt, that the spirit of man is immortal, and will progress from perfection to perfection, from wisdom to wisdom, from beatitude to beatitude, and from glory to glory, through never-ending ages. It is alleged that our disembodied friends, under favorable circumstances, the philosophy of which they understand and teach, can do many wonderful works; among which are raising and moving ponderous bodies; conveying substantial articles from place to place and from house to house; speaking through the organs of men, women and children, whom nature has furnished with the necessary idiomatic adaptiveness; writing by the hands of media, or persons fitly constituted; playing on various instruments of music; speaking audibly, as with human voice; making themselves visible to mortals; and healing all kinds of diseases, through the instrumentality of media, as was done in the days of Christ and the Apostles.

As we have said, there are millions who are ready, not only to affirm that they believe these things to be so, but to testify that they know them to be true, if they may predicate knowledge of fact upon the evidence of their senses. Now, says the unbeliever, tell me what evidence you have that these things are so, that I may believe too, or tell you why you should not believe.

We will commence with the most positive and least convincing testimony that is adduced to prove the spirituality of the phenomena. This is the fact that many persons see the spirits of their deceased friends, and recognize them. We say, this, though direct and positive testimony, is the least convincing to skeptics, as coming from individuals. The common-sense rule of evidence, which rule honest jurors govern their decisions by, is that which puts oral testimony in one scale, and rational probability in the other, and decides according to their preponderance. If a witness testify that he saw a man walking on the water, with a "millstone hanging about his neck," an intelligent jury would believe it to be much more probable that the witness swore falsely, however good his character for veracity might be, than that such a feat as he testified to should have been performed. So those who have never believed in the immortality of the human soul, would much sooner believe that a man lied, or was hallucinated, than that he really saw the spirit of one who had departed this life. Hence it is plain that parole testimony, though positive and to the point, carries less weight with it than circumstantial evidence. But when the testimony of one man is corroborated by that of another, and both by that of twenty others, and these by that hundreds and thousands, it becomes circumstantial evidence of an overwhelming character; because it would be madness in the skeptic to believe that thousands of the best minds, had gone mad, or turned liars, simultaneously. Hence he would find it necessary to look into his own philosophy, to see where it needed revising and correcting.

It is no reason to believe that men and women can see spirits, it is first necessary to be convinced that man is immortal; that spirits do exist; and that they are real entities, and not nonentities, or nothing; for that which is nothing, is nowhere and has no existence. The next thing to be convinced of, is that spirits, when out of the body, can see each other. This conceded, it only remains to be understood that the interior vision of some persons, if not all, can be developed, so that the spirit in the body can see the spirit out of the body. This Mesmerism can effect, though not permanently. And what is Mesmerism but the temporary release of the spirit from incarnation, or the temporary suspension of the animal functions, whilst the spirit is left waking and enjoying the use of its unclouded vision. Spirits can and do effect this improvement in the interior vision of many persons.

How much it is necessary to prove, in order to establish the fact that spirits do hold communion with mortals? If it may be positively established that a single communication has been received by a mortal, from an enlarged spirit, the truth of spiritual intercourse is thereby placed as far beyond dispute as it would be if a thousand millions of similar cases were established. Is this not so? Then supposing

a thousand liars and cheats have pretended that they received spiritual communications, when they did not, do all these falsities invalidate or falsify the one established fact? We say no; and so must every rational mind respond. And it must be confessed that a single fact of this nature, develops a philosophy which not only must exist eternally, but which must have existed from the eternity of the past. What can millions of perishing falsehoods do towards invalidating one such philosophical truth?

How can we prove that the spirit of NAPOLEON BONAPARTE, came to the house of LESTER BROOKS, in the city of Buffalo, and there spoke through the vocal organs of E. V. WILSON, of Toronto, and informed all who were present that there was a great battle fought at the Crimea, on the fourteenth and fifteenth of April? We will prove it by circumstantial evidence, as follows:

A circle embracing believers and unbelievers in the spiritual philosophy, had assembled at that house. Mr. Wilson and Miss Brooks were thrown into the magnetic, or abnormal state, by an influence supposed to be spiritual. Whilst in that state they conversed together in a language which neither of them knew any thing about, in the normal state. The piano which stood in the room, was played without mortal hands, in a manner to represent a great battle. At the same time, Mr. Wilson appeared to be controlled by a spirit not his own, for he spoke through him many things which he knew nothing about. This spirit said it was that of NAPOLEON BONAPARTE, and told us that the piano was representing a great battle which had taken place at Sebastopol; and the battle scene was presented to the vision of Mr. Wilson, as if it was then raging; and it was described in all its minuteness, through his organs, at the same time that it was represented on the piano. And it was said, through Mr. W. I see a black-board, on which is inscribed, in large characters: "The 14th and 15th of April." And we were told that this was the date of the battle which was then represented to us.

In the next number of the *Age of Progress*, we published these circumstances, and gave notice that we had a purpose in doing so. That purpose was to put the spiritual representation of that battle on record, so that we might compare it with any account of a battle which might be brought by the mail steamer. In nine days after this spiritual communication, the mail steamer arrived which brought the first account of the great battle at the Crimea, which commenced on the evening of the 14th of April, and continued through the night. Here were the 14th and 15th of April, as represented on the black-board. And the blowing up of the magazines, and all the particulars of the battle, as presented to us by the communicating spirit, were corroborated by the account brought by the steamer.

Now, the question arises; can this re-enactment and minute description of a great battle, nine days in advance of any mundane intelligence from the scene of action, be accounted for on any other possible hypothesis, than that it was given us by the enlarged spirit of one who once dwelt on this earth? And if it cannot be accounted for in any other way, is not the logical conclusion unavoidable, that the intelligence came as it purported to come, by way of spiritual communication? And if a spirit told this news, and told us every particular truly, did he not speak the truth when he said he was the spirit of NAPOLEON BONAPARTE? We might give many other cases in point, that have fallen under our own observation, as this did; but we think this one absolutely conclusive, and that more would be superfluous.

The third epistle of "Inquirer."

Inquirer is very brief in his summing up. Unlike advocates of the legal profession, he does not deign to review the testimony that has been adduced, but contents himself with the bold assertion that there has not been a particle of testimony adduced. This assertion, however its utterance may silence his own feelings, will not, we think, convince the jury—the reading public—that our array of circumstances contain no evidence to prove the spiritual source of the phenomena. Nor will he be excused, after admitting the existence of the phenomena, for denying that we have adduced any evidence, when we have proved by one witness, what we can prove by thousands, that he—the witness—has seen the spirits of many who were known to him in the flesh, in the act of manifesting. This, not invalidated by counter testimony, will be admitted as evidence, his negative assertion notwithstanding. But could we would admit that we have adduced testimony far more conclusive than this.

The conclusion of Inquirer is, that he has got safely back to the point at which he started. Well, we congratulate him on the success of his undertaking. We saw at the commencement, that his object was to make a sortie and return to his covert. We knew that he must be one of the last who would acknowledge indebtedness to any source, human or divine, for any addition to his stock of knowledge. We knew that conviction of a philosophical error, was foreign from his purpose; and it was our opinion that he would cautiously avoid any road by which he might suspect that such conviction lay.

We might admire the seeming candor with which he approaches spiritualists for information, did we not see, from under this humility cloak, the dagger of Metellus peering out. It requires great ingenuity for one naturally dogmatical and self-sufficient, to put on the manner of an humble "Inquirer," and make it appear to be his own. Our correspondent has too much independence of character and self-esteem, to use duplicity successfully.

Hence his determination to get back to his starting point, was too plainly readable to us to admit of our being deceived in the commencement, or astonished at the result. He has continually demanded evidence; constantly denied that there was any evidence in the facts and circumstances which we adduced; and, now that we have demanded of him what he will acknowledge to be evidence, he declines to answer, evidently fearing that we shall furnish that which he may suggest, and leave him no way of escape from acknowledging those convictions which must, even now, cry shame to his obstinacy, from the depth of his interior self.

That his dissatisfaction with, and condemnation of, all the facts and circumstances adduced to him as evidence, is the result of a foregone conclusion, we have not a particle of doubt. And if he entertains an insuperable doubt of the existence of human spirits, or the immortality of the human soul, as we now conceive to be the case, it was hardly ingenuous in him to ask us to give him evidence of an existence which he knew nothing could convince him of.

A lost Communication Found.

Some eight months ago, we received the following communication, from a friend in Roxbury, Mass. We laid it by for the moment, and so carefully that we have never seen it since, till now. We hope our friend who was so kind as to send it to us, will accept this apology for our omission to notice it:

Communication given to Thomas Anderson, Dec. 19th, through Mrs. S. by Rev. Jenkins.

FRIEND: If you are scoffed at for your belief, heed it not, but look into your own heart and do not doubt its promptings. Look up and not down; remember you have your own destiny to prepare; therefore be not sensual. Love and not hate; for love is God and God is Love. You have felt the power of God's love upon your heart. When our influence took hold of your heart—when you received that first flash of glory from the spirit world, then, oh! then, friend, all heaven was alive with echoes of rejoicing from winged spirits and loving spirit friends, whose shouts of joy rang through the far realms of space, up, to the eternal throne of God. We shouted a triumph! a triumph! a victory! a victory over materiality! Spirits' mission to earth, is not only a benefit to man, but many pure spirits are made purer by the influence they exercise over their brother man; for every one that we help to advance one step towards a pure life, adds much to our happiness and progress. We would encourage you to live a pure and holy life, that when thy spirit shall put off the earthly shell, it may be welcomed by millions of redeemed ones.

The Signs of the Times.

By J. Wild, in the *Spiritual Telegraph*.

It is not given to me, more than it is to others, to lift up the veil of the future, and see what will probably be the condition of the public mind, a quarter of a century hence; yet it is given me to feel, to see and to know that great changes are going on in the world of mind, which bid fair to redeem, regenerate and disenthral it from the ignorance and superstition which have so long shut out the light of day, and kept the mind in gross darkness.

A great revolution is taking place among the opinions of the people. Old dogmas, which though once seemed to have life, having answered their end, have become like a lifeless carcass, fit only to be clung to by those who are fully determined to dwell in Egypt; these same dogmas are fast passing away, before the light of science and of truth; and new and brilliant truths are dawning upon the world, and will take their places. It is an eternal law written by the finger of Omnipotence upon all his works, that all things must either progress or retrograde; individuals, societies and nations, must move onward and upward, or backward and downward. They can no more remain stationary than the earth can stop in its course around the sun. All things must be in motion, for the law is universal. The revolution which is at hand is but a necessity of the age; it is but a development which results from natural causes—causes continually operating—and all the powers of darkness can not stay its progress. Call it "the work of the devil;" call it infidelity, and all the hard names you please, it is bound to move on in its course, and whatever throws itself before its rolling wheels will be crushed beneath their ponderous weight. I have watched with great pleasure the progress of new ideas, and the ushering in of the new era. I have seen causes at work for many years which were gradually supplanting that which had become old and powerless. Those old worn-out ideas of theology—productions of the dark ages of the world—are to be superseded by a system which will teach the great principles of harmony, and give us more correct and exalted ideas of the Supreme Ruler of the universe, whose divine light we shall strive to become like him, in love, wisdom and holiness.

All things seem to be arranged by an all wise power, for a wise and good end. Whenever in any age of the world the people were prepared for any great change or reform, causes were soon at work, and individuals raised up, by whose instrumentality the desired change or reform might be effected. The Israelites wanted a leader, and a Moses was at hand to guide them. The world progressed until it outgrew the Jewish church. The Jewish religion could not keep pace with the progress of the age; it was at one time superior to the people; it then could guide them; but when the people became superior to the church, they became restless, and desired and looked for a great change. A change did come, though probably not in the way they expected it. Christ made his

appearance and taught the world to embrace a purer, more consistent and exalted religion—to leave the old paths which their fathers had trodden, and pursue those which were better adapted to lead them to higher moral and spiritual perfection.

In the process of time, the religion taught by Jesus and his followers was grossly abused; it was used for self-aggrandizement by a selfish and abandoned priesthood, who trampled upon the sacred rights of man, and brought disgrace upon that religion which they pretended to espouse. The religious world was shrouded in darkness, there being hardly one glimmering ray of light to light the weary pilgrim to a heaven of peace, beyond the dark confines of the tomb. When it could no longer be endured by the people, the corruptions of the Church of Rome being heaped already mountain high, a Luther was raised up to protest against its corruptions and usurpations, and point the people to the purity and simplicity of primitive Christianity.

Now I ask what are the wants of the present?—what are the necessities of the age? Is there not a longing for something different—something purer—some great change by which all these dark mists of ignorance and superstition will be dispelled, and the light of truth and science be permitted to shine upon our once darkened souls? For the last half century the arts and sciences have progressed with unparalleled rapidity, but religion has been slow to progress; its essential features are the same to-day as they were in the days of our pilgrim ancestors. Instead of searching for new truths, which was the design of that creative power which called all things into being, the Church has been content with those discovered thousands of years ago. But a great change is to come upon this age and nation. Those dogmas of the past, which once had power to convert the multitude, now fall powerless when most emphatically announced. They are no longer of any use, but must give way to such views as are more in harmony with the spirit of the age. All the threats of punishment in a fabled hell, or all the rewards of a fancied heaven, will not turn the sinner from his evil course. In the study of Nature the reasoning powers have become developed; the student has become accustomed to trace out cause and effect—to ask respecting everything how it is, and why it is?

In past ages he was content to confine his researches to the realm of merely natural phenomena, but he now turns to the religion of our age, to search out its causes and effects, and to try it according to the true ordeal of science and reason. The trial discovers so much in it that is superficial, so much that is contrary to a rational philosophy, and its origin is so hidden in the mysterious lore of past ages, that he often comes to the conclusion, that religion is all a farce, and that we have no existence beyond the tomb. Skepticism in regard to a future existence has been greatly on the increase for a few years (some have gone so far as to doubt there being anything real.) These skeptics may be numbered not merely by tens, but by thousands, both in and out of the popular churches.

To such, Spiritualism, with its accompanying philosophy, comes as a healing balm; for it will demonstrate to them beyond a doubt, that we have a real, tangible, individual existence after death; that we shall again meet those dear departed ones who have gone before us, and know them to be the same identical persons we loved on earth; it will teach them that the world is governed by immutable, impartial and eternal law; and that the whole universe is in harmony with itself. Spiritualism has come, and has been established to supply the wants of the age—to snatch from the yawning gulf of skepticism those precious souls, and to plant them upon the eternal rock of truth—to call the weary pilgrims away from the cold, barren and desolate wastes of atheism, and to teach them how they should live here to secure the greater enjoyment hereafter.

The Philosophy of Rain.

To understand the philosophy of this beautiful and often sublime phenomenon, so often witnessed since the creation of the world, and so essential to the very existence of plants and animals, a few facts derived from observation and a long train of experiments must be remembered:

1. Were the atmosphere everywhere at all times of a uniform temperature, we should never have rain, or hail, or snow. The water absorbed by it in evaporation from the sea and the earth's surface, would descend in an imperceptible vapor; or cease to be absorbed by the air when it was once fully saturated.
2. The absorbing power of the atmosphere, and consequently its capacity to retain humidity is proportionally greater in warm than cold air.
3. The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth the colder do we find the atmosphere. Hence the perpetual snow on the very high mountains in the hottest climate.

Now, when from continued evaporation, the air is highly saturated with vapor, though it be invisible and the sky cloudless, if its temperature is suddenly reduced by cold currents descending from above, or rushing from a higher to a lower latitude, or by the motion of saturated air, to a cooler latitude, its capacity to retain moisture is diminished, clouds are formed, and the result is rain. Air condenses as it cools and, like a sponge filled with water and compressed, pours out the water which its diminished capacity cannot hold. How singular yet how simple the philosophy of rain! What but Omnipotence could have devised such an admirable arrangement for watering the earth.—Selected.

GAMBLING.—It is possible that a wise and good man may be prevailed on to gamble; but it is impossible that a professed gambler should be a wise and good man.

There is an unfortunate disposition in man to attend much more to the faults of his companions which offend him, than to their perfections which please him.—Grenville.

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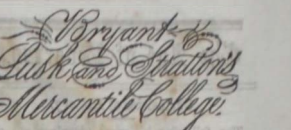
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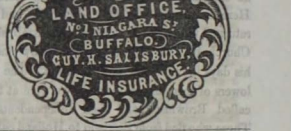
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Curiosities of History.

The following historical gleanings are curious and instructive illustrations of the principles and practices of our immediate progenitors. They are fixed facts—finger-boards along the highways of human progression.

The first Legislative Assembly in America was the Governor of Virginia, Council, and a number of Burgesses, who assembled in one Chamber, at Jamestown, 1617.

In 1620-21 one hundred and fifty young women of "agreeable manners" were sent from England to Virginia, and sold to the planters for wives, 120 to 150 pounds of tobacco, cash. This traffic in wives continued many years, and in 1632 two young women were seduced on their passage out, and were immediately sent back, as "unworthy to propagate the race of Virginia." Indeed, so scarce and valuable were "agreeable" women in 1624, that a fine was imposed on any women who should encourage more than one suitor at a time. This was to obviate the inconvenience resulting from the "ardor and frequency of amorous competition."

The early chivalric cavaliers of the Old Dominion were hardly up to the spirit of the present age, as appears from the following letter of Sir William Berkeley, descriptive of the Virginia colony, years after the restoration of Charles II.:

"I thank God there are no free schools or printing; and I hope we shall not have them these hundred years; for learning has brought heresy and disobedience and sects into the world, and printing has divulged them and libels against the best Government. God keep us from both."

In 1688, a great majority of the people of Virginia belonged to the Established Church, and the preaching of Dissenters was prohibited—Quakers were banished, and if they returned were punishable with death by statute—Adultery and fornication were punished by a fine of one hundred dollars for the first offence, and 500 pounds of tobacco for the second. Women convicted of slander were ducked, if the husband did not redeem them by a money mulct. At this period there was not a book-seller's shop in Virginia—and even at the beginning of the XVIIIth century there was not one in Virginia, Maryland or Carolina; and only one in New York, while Boston had five printing presses and many book-shops.

The Puritans landed at New-Plymouth, November 9, 1620, but they intended to settle on the Hudson River. Their Dutch Captain, it is said, was bribed to land them farther to the north, so as not to interfere with the Dutch settlement on the Hudson, which had been established some years previous. These Plymouth Rock emigrants were mostly "Brownists" or "Independents," who had been persecuted in England and fled to Holland; and while there purchased the right of the "Plymouth Company" to colonize a portion of their American possessions.

Robert Brown was an English clergyman, who being censured by the Established Church in 1586, fled against the Bishops and the ordination of ministers. He was persecuted as a dangerous fanatic and repeatedly imprisoned. He roamed about exulting, proclaiming that he had been incarcerated in thirty-two different prisons. His proselytes naturally increased, and he emigrated with his followers to Ireland. Here his Church was soon dissolved, and he returned to England, rejoined the Established Church, became dissolute, and finally ended his days in indolence and contempt. The followers of this same Robert Brown were at first called Brownists, and then Independents—Those who fled from England to Holland called themselves Brownists. And when they were about leaving Delft Haven to plant a colony in the New World, their good pastor Robinson, in his farewell sermon, urged them to "abandon, avoid and shake off the name of Brownists; 'tis a mere nick-name and a brand for making religion and professors of it odious to the Christian world."

In 1637 it was customary in Boston to hold meetings to consider the sermon of the previous Sunday and argue the doctrinal points. Females were not allowed to participate in the discussions, and Anna Hutchinson, a strong-minded married woman, determined that she would no longer be debarred from joining in the debates. As the Scripture enjoins the "elder women to teach the younger," she established separate female assemblies. She was called the Nonesuch, and her feminine gatherings were noted gossipings—a word before that time of respectable import, but from thence consigned to contempt and ridicule. She was cordially esteemed by John Cotton and the Governor, and became the leader of a sect. She was banished from Massachusetts, went to Rhode Island, and was really killed by the Indians. Her followers were guilty of the grossest vices and immoralities.

From 1635 to 1644 the Council and Freemen of Massachusetts assembled together, forming the General Court. Afterwards the Governor and Council assembled apart from the Freemen, making two branches of the Legislature.

In Massachusetts Jesuits and Roman priests were banished and the importation of "that cursed sect"—Quakers prohibited. On the Sabbath all persons were forbidden to run or walk, "except reverently to and from church," nor to profane the day by sweeping their houses, cooking or shaving. Mothers were commanded not to kiss their children on "that sacred day," and a fine was imposed on any one "observing any such day as Christmas."

In 1646, any person who kissed a person in the street, even as an honest salute, was flogged, and this punishment was inflicted as late

as the middle of the eighteenth century. No man was allowed to keep a tavern, unless he was of good character and competent estate. In 1638 there were but two licensed Inns in Boston. When a stranger entered an Inn, an officer followed; and if he called for more grog than the officer thought he could bear, it was forbidden, and a less quantity administered.—All persons were required to dress according to their fortune, or be fined by the Grand Jury. Women were fined for cutting their hair like a man, or having it hung loosely over the face. Idleness, lying, swearing and drunkenness, were punished by whipping, stocks, &c. Young women were required to spin as much as the Selectmen prescribed, or to be fined. Any person "coasting a maid without her parents counsel," was fined and imprisoned. A very few persons had the title of Mr., and fewer that of Esquire. The usual appellations were "Goodman" and "Goodwife." Associations were formed and sanctioned by law to suppress drinking habits, wearing long hair and wigs. It is now recorded by way of illustration, I suppose, that brewing was prohibited on Saturday, because the beer would work on Sunday.

The first three children baptised in Boston, were Joy, Recompence and Pity, and the following baptismal names were very common: Faith, Hope, Charity, Deliverance, Independence, Preserved, Content, Prudence, Patience, Thankful, Hateevil, Holdfast and the like.

In 1642, some Puritan preachers visited Virginia and were ordered to leave, forthwith, by a proclamation of Gov. Berkeley.

In 1643, the colonies of New-Plymouth, Massachusetts, Connecticut, and New-Haven, entered into a League of "perpetual confidence, offensive and defensive." Under the title of "The United Colonies of New-England." In 1644, a mint was created for coining silver money, by Provincial authority. Maryland is the only Colony that ever coined money.

In 1651, the Baptists first made their appearance in Massachusetts, led by Obadiah Holmes. They were charged with gross immoralities—adjudged a nuisance, and banished the Province. The President of Harvard college embraced the new tenets, and was dismissed.

It was about the year 1644 that the Quakers first appeared in America. George Fox was the founder of the sect in England, and the first Quakers were zealous proselytizers. Some went to Rome, others to Constantinople, and many came to America. They are described as "noisy brawlers,"—women as well as men preaching when the spirit moved—some disturbed religious meetings—are said to have walked the streets naked, and to have been scandalously immoral and fanatical. They were variously punished, banished, &c., and in 1658, the penalty of death was pronounced, in Massachusetts, on all Quakers returning from banishment; and many were executed, exhibiting the utmost courage and zeal. Mary Dyer was converted, who had been a follower of Anne Hutchinson.

The law of Connecticut was: "No food or lodging shall be afforded to a Quaker, Admitte, or other heretic." In 1672, the laws of Connecticut (then in manuscript) were codified and printed, and every head of a family was presented with a copy and ordered to read it weekly to his family.

In 1679, the General Court of Massachusetts declared that the Navigation Acts invaded their rights, liberties, and properties, as they were not represented in Parliament.

In 1680, a bright meteor, in the form of a spear, the point to the setting sun, was seen for several successive nights in New-England. It made a serious and deep impression on the minds of the people, and was seized upon as an occasion of a general reform in manners and revival of religion. The General Court published a list of public vices, among which were—the pride in cutting and curling the hair—excess of finery—immodest clothing and improper carriage at church—high prices of shopkeepers—swearing, idleness, and tavern-lounging—and the Grand Jurors were directed to indict and punish such vices. And one Robert Keyney, a wealthy and "pious merchant," was fined £200, and admonished for the "corrupt practice" of selling dearer than most traders.

In 1678, marriages were required to be solemnized before ministers of the Church of England, there being at that time only one in Massachusetts. Fasts and thanksgivings were suppressed, public meetings disallowed, and passports were required in order to leave the province. In 1689, an insurrection took place at Boston; Andros and fifty others were imprisoned; and Bradstreet ninety years old, was made Governor.

In 1698, the people of New-Hampshire entertained the design of abandoning the province, as their situation had become "irksome and dangerous." At this period, the people of this "Granite Colony" were described as "a nursery of stern heroism; producing men of firmness and valor, who can traverse mountains and deserts, encounter hardships, and face an enemy, without terror."

In 1693, the belief in witchcraft was as universal as was the belief in Christianity, and every civilized State had penal codes against it. Sir Mathew Hale adjudged a number of men and women to die for witchcraft, a few years before this period. The conviction of the witches of Warbois, in Elizabeth's reign, was commemorated by an annual sermon of Huntingdon (England) and as late as the middle of the Eighteenth Century; and the Scottish seeders denounced the repeal of the penal laws against witchcraft as a national sin, in 1743, and reprinted their protest as late as 1766. The last executions of witches in England were in 1716 and 1722.

In 1662, three witches were hanged in Hartford, Conn. But few instances, however, occur in America till 1688, when a woman was executed in Boston, and Richard Baxter wrote

an account thereof, declaring that any one refusing to believe in witchcraft was an obdurate Sadducee. In 1692, the epilepsy prevailed in Massachusetts, breaking out in Salem, and as the physicians could neither explain or cure the disease, it was ascribed to witchcraft. Commencing at Salem, it spread through New-England, and for months scenes of blood, terror and madness prevailed. Young women were the first and most numerous victims. Twenty-eight persons were capitally convicted, of whom nineteen had been hung and one pressed to death for refusing to plead. One hundred and fifty persons were in prison on charges, and two hundred others presented for indictment. At this period of the delusion, the wife of Gov. Phips, the nearest relatives of Dr. Mather, and a citizen of Boston were accused of witchcraft. The accusers were arrested for defamation, at the suit of the Boston citizen, and one thousand pounds claimed as damages. The spell was broken, and at the next Assize fifty prisoners were tried; only three were convicted, and these were immediately pardoned by the Governor.

In June, 1793, an assembly of Divines solemnly declared "That the apparitions of persons afflicting others, was not proof of their being witches," and "spectral evidence" was not regarded as sufficient to convict, by juries. But a large portion of the people still believed that the "recent malady was caused, in fact, by witchcraft," and Dr. Mather wrote a treatise in support of the same opinion. Sir William Phips, however, ordered all persons to be released, who were in custody on charges of witchcraft, and pardoned all who had participated, as accusers or witnesses, in the late prosecutions. The House of Assembly appointed a general feast and solemn supplication "that God would pardon all the errors of his servants and people in a late tragedy raised among us by Satan and his instruments." Thus ended the witchcraft delusion.

In 1686 the first Episcopal Society was formed in Massachusetts, and the first Episcopal Chapel was erected in 1688. The first Quaker Meeting-house was built in Boston in 1710. Mass was first performed in Boston by a Roman Catholic Priest in 1788; and the Church built for the French Protestants who fled from Catholic persecution, was the same Church that received the Roman Catholics who fled from the Jacobins of France.

Cotton Mather, the son of Increase Mather, wrote 382 works of all sorts. Above his study-door was inscribed, "Be short." Grahame, the Historian, says that, according to Quincy, the Mathers, although strong-minded and resolutely pious, were "sometimes corrupted by a deep vein of passionate vanity and absurdity."

In 1655, Cotton Mather said that the Rhode Island Colony was a "colony (a sink) of Antinomians, Fanatics, Anabaptists, Anti-Sabbitarians, Armenians, Socinians, Quakers, Ranters, and everything but Roman Catholics and true Christians—*bona terra, mala gens*—a good land and wicked people. The town of Providence was inhabited by the schismatics who followed Roger Williams and Anne Hutchinson in exile; and in 1655 there was neither a magistrate or minister in town. All civil and ecclesiastical functionaries who refused to serve for nothing (without pay) were called hirelings.

Maryland was the first of the American States in which religious toleration was established by law. Lord Baltimore proclaimed that religious toleration should be the fundamental principle of the Colonial social union; and the Assembly in 1649, mostly Roman Catholics, declared and ordered that no person professing to believe in Jesus Christ should be molested on account of his faith, or denied the free exercise of his mode of worship. At this same time the Puritans were persecuting their Protestant brethren in New-England, the Episcopalians of Virginia persecuting the Puritans; while Catholic Maryland was a sanctuary for the refugees of all denominations of Christians, the place where Protestants sought a refuge from Protestants. And afterward these Protestant refugees sought the abrogation of the Catholic worship and religious toleration in Maryland, and effected it by legal enactment in 1654!

In 1666, Maryland passed the first law in the Provinces for the naturalization of aliens.

It was a statute of Elizabeth the First, inflicting banishment on dangerous rogues. It was James the First who introduced the practice of transporting felons to Virginia. Chief Justice Popham being an American proprietor, suggested it, and designated New-England as the best place. After the Restoration, many Quakers were transported to America, as felons. Maryland protested against it, but only a short time prior to the American Revolution, 350 felons were annually imported into that State.

Shakespeare only mentions America once, in his works in the Tempest, where Ariel celebrates the stormy coast of "the still vexed Bermudas." And Milton does not mention America at all, but he casually alludes to the Indians, as seen by Columbus, in Paradise Lost, Book IX.

Juan Ponce de Leon, the Spanish Governor of Porto Rico, a companion of Columbus, first discovered that region of country, a part of which is now called Florida. He arrived on the coast in April 1512, when the country was in the fresh bloom of spring—the trees were covered with blossom and the ground with flowers. From the vernal beauty that adorned the surface, and because he discovered the land on the Sunday before Easter—which the Spaniards called *Pascua de Flores*—he gave it the name of Florida. Juan Ponce was in quest of the land, reported by the natives of the Caribbean Islands to contain a brook or fountain endowed with the miraculous power of restoring the bloom and vigor of youth to age and decrepitude. He chilled his aged frame by bathing in every stream and fountain he could find,

was wounded by an Indian's arrow, and died in Cuba.

To discourage immigration to America, Sir Walter Scott wrote the following:

HEART-SICK EXILES.
I thought how and would be the sound
On Susquehanna's swampy ground,
Kentucky's wood-encumbered brake,
And wild Ontario's boundless lake;
Where heart-sick exiles in the strain
Recalled fair Scotland's hills again.

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